1: Jochelson E-5 (1900-01) 1908 R Y4 Koryak R Y4

upon boards, and thrown upon the approaching herd. According to explanations given by some of the Koryak, the herd is met with fire in the same manner as relatives and guests are welcomed; while, according to others, the fire signifies the source whence reindeer originated. According to the second version, The-One-on-High took the first reindeer out of the fire. After the fire has been taken out of the house, sacrificial reindeer are slaughtered as an offering to The-One-on-High, and the face of the guardian on the sacred fire-board is smeared with blood, that he may protect the herd from wolves during the winter. Well-grown fawns are selected for this purpose, their skins being used for winter garments. 796

The Fawn Festival. — In spring, about the month of April, when the fawning-period is over and the reindeer have lost their antlers, the fawn festival is celebrated. It is called ki'lvei. The fire in the house is put out, and a new one is started by means of the sacred fire-board. Then reindeer are slaughtered as a sacrifice to The-One-on-High. In the Palpal Mountains, both the Koryak and the Chukchee pile up the antlers of the killed reindeer. The other Reindeer Koryak do not observe this custom. It seems probable that at an early period this custom was common to all Reindeer Koryak, though the Koryak of the Taigonos Peninsula deny ever having had it. However, the former existence of a custom is often disavowed as soon as it has ceased to be in vogue. The owner of the herd beats the drum in order to entertain the fawns. The does, so the official chief of the Taigonos Koryak told me, say, on hearing the drum, "Our master is amusing our fawns."

These two festivals — the end of the fawning period, and the return of the herd in the fall — are the most important ones of the year. On such occasions, toothsome dishes are prepared, and guests from the neighboring camps are entertained; but they are strictly family festivals, nevertheless.

Other Festivals. — The offering of sacrifices constitutes the main feature of all other festivals. These are observed (1) when the sun marks the approach of summer after the winter solstice — a sacrifice is then offered to the sun; (2) in the month of March, when the does commence to fawn — a sacrifice is offered to The-One-on-High; (3) in spring, when the grass begins to sprout and the leaves appear on the trees — a sacrifice is offered to the earth or to the master of the earth; (4) when mosquitoes put in their appearance — reindeer are then slain as an offering to The-One-on-High, lest the mosquitoes scatter the herd. 796 732

Races. — Reindeer races must also be classed among the festivals of the Reindeer Koryak, for they are not a mere sport: they are of a religious character, like the Greek games. Races are festivals in honor of The-One-on-High. Dog-races and foot-races, on the other hand, are not regarded as religious festivals. Every owner of a large herd arranges races once a year. They usually take place toward the close of winter. The owner of the camp invites his guests from all the neighboring camps. Before the beginning of 796 526

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

796 the races, a sacrifice is made to The-One-on-High. Then the race begins; 526 and the winner receives some tobacco, a knife, or some other imported article, as a prize. It happens sometimes that the host sacrifices the racing-reindeer which he has been riding. Before stabbing it, he takes it around the house. In olden times he wore a suit of armor on such occasions. I heard that even now rich people of the Palpal Mountains put on armor[1] when slaughtering sacrificial reindeer during the race festival.

796 *Festival of "Going around with the Drum."* — The Koryak of the Taigonos Peninsula told me of a festival which they celebrate yearly after the winter solstice, and which is called Ya'yai-kamle'lehtyñin ("[with] drum around going"). Rich men invite all their neighbors to this festival, offer a sacrifice to The-One-on-High, and slaughter many reindeer for their guests. If there is a shaman present, he goes all around the interior of the house, beating the drum, and driving away the kalau. He searches all the people who are present in the house, and, if he finds a kala's arrow (which is invisible to ordinary men) in the body of one of them, he pretends to pull it out. In this manner he protects them against disease and death. In the absence of a shaman, this act is performed by the host, or by a woman versed in incantations.

Ceremonials Common to both Maritime and Reindeer Koryak. — The ceremonies performed after hunting wild reindeer or other land-animals are the same among the Maritime and the Reindeer Koryak. They are particularly elaborate after successful bear or wolf hunting. Unfortunately, I had no opportunity to witness them personally; and the following descriptions are based on verbal information obtained from various persons.

The Bear Festival. — The bear is equipped for the home journey, like the whale; and the home-sending is called Ke'vñinačixtathi'yñin ("Bear-service"). When the dead bear is brought to the house, the women come out to meet it, dancing, with fire-brands. The bear-skin is taken off with the head; and one of the women puts on the skin, dances in it, and entreats the bear not to be angry, but to be kind to them. At the same time some meat is put on a wooden platter, and they say, "Eat, friend!"

[532]

Fig. 39 (~~211~~). Wooden Figure representing Bear. Length, 35 cm.

Fig. 39 shows a wooden figure representing the bear during the festival. It is fed in the same manner as the wooden whale during the whale festival.

[1] Suits of armor are preserved by many of the wealthy Reindeer people as heirlooms in remembrance of the ancient war times.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

411 At present the bow is used in hunting only when a rifle is not available, which is seldom the case. In certain families old bows and arrows are preserved with great care, and pass on as heirlooms. The bow is still [526] common in children's games. Boys practise shooting, and have contests in which they use as a target a mitten suspended from a stick driven into the 764 snow. Bow and arrows are burned on the funeral pyres of men; but in the majority of cases the funeral bow and arrows are not genuine weapons, but only imitations. The funeral bow consists of a somewhat bent stave, with a grip in the middle. At the ends a thong is attached, which represents the bowstring. The arrows,[1] too, are imitations, with pseudo-feathering at the butt-end.

237 The Maritime Koryak were considered master bowyers. Simple and 411 compound bows were manufactured by them. The stave of the simple bow 322 was made of larch or alder; and its concave side was lined with a broad dorsal sinew of a reindeer, which gave it additional elasticity. The stave of the compound bow was made of two strips glued together, — one of larch and one of birch, — which gave the bow special strength. The concave side of this bow, too, was usually lined with sinew, and the convex back with birch-bark. The grip of a good bow was bent in (Plate XXIX, Fig. 1) so that the general form recalled to a certain extent the ancient Greek bow with its two curves joined by a straight short grip. The two horns of the bow, to which the bowstring was fastened, consisted usually of separate pieces, and were glued to the ends of the bow-tree, to which they were also tied by means of sinew.

[237] Bowstrings were made chiefly of thongs of thong-seal hide. One of the bows in our collection has a bowstring of sinew of the white whale. Krasheninnikoff says that the Kamchadal used to make bowstrings of whale-sinew.

411 The bow was held vertically, with the belly towards the archer; it was spanned with the index-finger of the right hand, the three other fingers being bent in; and the nock of the arrow was held from above with the thumb. The left hand held the grip of the bow, index-finger and thumb lightly supporting the arrow-shaft, while the other fingers clasped the bow. Great strength and skill were required for spanning the bow, and constant practice was necessary. The bow of strong men was so stiff that a weak man could not span it.

411 I have mentioned before that long and thin arrows were intended for long 322 range shooting. These arrows were always feathered to steady their flight. On the other hand, the feathering suggests the idea of an analogy between the flight of the arrow and that of birds. The arrow-shafts were planed and smoothed with great care. To remove all crookedness a bone instrument of

[1] Compare Part I, Fig. 49, c, d, p. 107.

k:Jochelson E-5 (1900-01)1908 RY4 Koryak RY4

and Vladivostok is by way of Irkutsk, Yakutsk, and Okhotsk. Thus a message from the Governor to the chief of the district of Petropavlovsk, for instance, if sent in autumn, can reach its destination only in spring.

RACING AND GAMES. — Reindeer and dog racing, as well as walking-contests, are popular pastimes with the Koryak. As I have mentioned above, reindeer-racing among the Reindeer Koryak assumes a religious character, which walking and dog-racing do not possess. Reindeer-races, with or without prizes, take place very frequently; dog-racing, on the contrary, is of rare occurrence; while walking-contests are equally popular with the Reindeer and the Maritime Koryak.

On Plate XXXVIII, Fig. 1, is represented a walking-contest of the Reindeer Koryak which took place on the Topolovka River towards the close of the winter. At the start the contestants formed a transverse line; but, as the stronger members gradually gained headway, the line became longitudinal. Thus they walked for a distance of about two miles to a marked goal, and back again to the starting-point, where the first to arrive tore down a package of tobacco from a pole erected in the snow. The participants in the race not only pay attention to the rapidity of their motion, but also attempt to take long steps, jumping occasionally, and throwing their feet up out of the soft snow.

I also witnessed the following games played, some by adults, others by children.

The raven-game (we'lve-či'tıtkın), is represented on Plate XXXVIII, Fig. 2, where the mother-raven, and the young ravens standing behind her, may be seen. The raven that stands facing the mother-raven tries to catch the young ones and eat them, while the mother exerts herself to the utmost to prevent it from doing so. In spite of her efforts, it catches them one by one and drags them to its side. In this game, men and women alike take part promiscuously. In some games men and women separate into two mutually antagonistic groups. Such is the case in the game of "playing house," or koyayačelañın (see Plate XL, Fig. 2). The men join hands and form an inner circle, which stands for the house; while the women surrounding it on all sides try to destroy the house by pulling apart the hands of the men. An animated fight ensues, during which the women, kicked by the men, fly off in all directions, and many fall to the ground, but presently pick themselves up and return to their task with renewed vigor. If the women are more numerous than the men, they always succeed in destroying the house.

A variation of the "raven-game" is the game wıta'yočñın ("[a sack] filled with moss"). The participants sit down on the ground in such a way that each one finds himself between the legs of the one behind him. The first in this row represents the mother, the rest are the children. Then Ka'la (the cannibal) approaches, saying, "Give me a child or I will eat you." —

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

524 "These are not children," she answers, "but sacks filled with moss." — "Let it be moss," replies Ka'la, and grabs the hindmost child. He does the same with all the other children; but when he gets to the mother, she kills him and takes back all her children. The designation of children as "sacks filled with moss" recalls an episode of the Koryak-Eskimo tales, where the people save themselves from a cannibal through flight, leaving in their stead clothes stuffed with moss.[1]

In the "marmot game" the participants join hands and form a circle; while two individuals represent a dog pursuing a marmot, which keeps on leaving and entering the circle.

526 A very common game, or rather physical exercise, is that of running around a circle. In the villages of the Maritime as well as in the camps of the Reindeer Koryak, when the day's work is done, and before supper is served, youths may be seen running around in a circle, while the old people sit on the snow not far away from the players. From the running, a firm circle is trodden down in the snow. The evening games are discontinued with the approach of spring, when frosts no longer occur.

Besides racing, various kinds of contests are arranged. Before a fight the young men strip themselves to the belt and rub their bodies with snow. Various forms of combats are represented in the carvings in Figs. 166 and 167 (pp. 650, 651). Among the Reindeer Koryak a common form of contest is jumping over a reindeer. Ball-playing is as popular with the Koryak as it is with the [574] Chukchee.[2] In olden times the Koryak, like the Eskimo, used to have a 524 ball-game with strangers before entertaining them.[3] Small children play with 857 dolls, represented in Figs. 186 and 187 (pp. 669, 670); also with animals carved of wood or bone, and toy vessels, drums, and tents. The older children play dog and reindeer driving. Some put on the harness, others sit on the sledge (Plate XXXIX). Children have races and contests similar to those of adults.

A favorite game of boys of the Reindeer Koryak is the following. A long thong is fastened to an inclined pole sticking out of the snow. To the lower end of the thong a piece of wood or a bone is attached. The thong is swung to and fro, and the players try to lasso the stone. Thus the boys acquire practice in the skilful handling of the lasso, presently to be used in catching running reindeer (see Plate XXI, Fig. 2). Of similar character are the target-shooting contests of the boys, in which toy bows are used. An old mitten suspended on a stick in the snow serves as a target.

Among other toys, the spinning-top must be mentioned. There is also a kind of cup-and-ball game called oxxa'lnn, in which a hollow piece of wood is thrown up and caught on a peg provided with a cross-piece. The Chukchee have a somewhat similar game called o'kkal.[4]

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[1] See Part I, pp. 181, 212, 332, 364, 365.
[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 272.
[3] See Part I, pp. 125, 163.
[4] Ibid., p. 272.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

of the legends describe the various adventures and tricks of the raven; they represent him as a cunning lecherous old man who constantly deceives his wife Miti and his numerous sons and daughters. 773

Some of the legends deal with the adventures of the raven's older son Ememkut (or Amamkut), a much nobler and more heroic figure than his father. The characters in the legends about the raven Kuykynnyaku and about Ememkut are half-human, half-animal: wolf-like, bear-like, fox-like, magpie-like and partridge-like creatures, a root-man, a grass-woman, and many others. These beings act like people, but they also possess the qualities of the animal or plant whose name they bear.

Historical legends, in contrast to the myths which are prevalent among all the Koryaks, are of a local nature: each territorial group of Koryaks has its own cycle of legends. The Chavchuvens, for example, have stories of clashes with Chukchi; the Apukintsy, of clashes with reindeer-breeding Chavchuvens; the Palantsy, of wars with the Evens. The legends of each cycle are centered about the figure of a hero, who is different for every Koryak group. He is called enkhivyl''yn (literally—"strong man," a term close to the Russian "bogatyr'"). 173 [184] [648]

However, the figures of the heroes of all legendary cycles are endowed with the same traits; there are also recurrent motifs, such as attacks on sleeping enemies, deception of enemies with the aid of dummies, or turning enemies to flight by hitting dry skins, creating the sound of footsteps of a rapidly approaching, noisy horde, etc.

Of special interest in Koryak folklore are stories about masters and their workers. These reflect the social stratification which was so pronounced among reindeer-breeding Koryaks at the time of the Revolution. A special subdivision of folk literature dealing with daily life consisted of tales about lucky and unlucky hunters. The Koryaks had also borrowed many Russian tales, but these were changed to such an extent that they were often difficult to distinguish. 773

The Koryaks had few proverbs and riddles. Their songs were also few. 538

Among their musical instruments, we must also mention, in addition to the tambourine, the vanniyayar—literally, "tooth tambourine." This was a device widely found in Siberia: it consisted of a bone or iron plate, with a little tongue cut out in the center. At the base of this tongue was a tiny hole, through which a cord of reindeer sinew was drawn. The plate is held between the lips and the cord is pulled. The vibration of the little tongue produces a low, monotonous hum, resembling the muted sounds of a tambourine; the mouth cavity serves as the resonator. 534

Dances were usually performed during the seasonal celebrations. These were ritualistic, almost always representing extremely naturalistic imitations of the movements of seal, bears, reindeer and ravens. They were accompanied with a characteristic, deeply guttural, hoarse singing. The dancers were chiefly women. 535 [533]

At the seasonal festivals there were also various games and contests: wrestling, foot races, reindeer and dog races, and tossing of people in seal skins. 796 526

The Koryaks produced a large variety of artistic objects of bone, skins, the skin and hair of reindeer, silk, copper and iron plates, etc. The men made bone tobacco boxes with carved or engraved figures of animals, birds and men; bone pipes, ornamented with lead or tin and decorated with figures of bears, wolves, dogs, reindeer, and seals. The women specialized in fur ornamentation with beads, silk and reindeer hair. The fur patterns adorning the hems of Koryak clothes and hats were in the form of mosaics of pieces of black and white reindeer fur. They were either geometrical (squares, 32 531 532 462 794 531 [462]